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Congo News Letter

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Congo News Letter.

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DEAR FRIENDS, at home, in Congo and around the world.

The S.S. Serpa Pinto sailed out of the Philadelphia harbor en route to Lisbon at 6 A.M. June 14th 1944, with over 80 missionaries aboard. I was the only one from our Society, but it was impossible to feel lonely for a single moment with such fine fellowship. We were given the 2nd. class lounge for our services. Each morning we met for prayer and each evening to sing praises to our Lord. Often the windows were ten deep with sailors hanging over the window sills to hear our songs, and though we could speak no Portuguese, the language of the heart spoke, and several were won to Christ. They would not come in and join us—yet neither could we have shooed them away had we tried—which of course was the last thing we desired to do.

There were some 60 English children aboard, returning from Canada. Some of the missionaries held children's meetings for an hour in the mornings.

We spent two weeks in Lisbon—sightseeing, visiting the little Portuguese Christian Churches and worshipping with them, and arranging passage on to Congo.

Our fellowship on the S.S. Mouzhino from Lisbon to Congo was even closer. Besides our morning and evening services we organized discussion groups on missionary problems etc. and a fine Seventh Day Adventist Doctor gave lectures, to those interested in medical work, on Tropical Diseases. All in all it was an enriching six weeks. The sea stretching out as far as eye could reach seemed to impart a quiet strength. Though we traveled on dangerous seas, yet there was no tension aboard. We had placed our lives in the hands of the Master Pilot and the tranquility which was ours seemed to be imparted to the other passengers

We laughed, and played, and sang together yet there were hours when — gazing out upon a tranquil sea and star studded heavens alone — we met our God and

took to drinking palm wine and then he married a second wife and so it went on the downward grade. He has been out of church for many years."

Today I felt the Spirit of God driving me to have a heart-to-heart talk with him and I told him so. At this he bowed his head and was lost in thought. We talked quietly for a long time about the welfare of his soul and he seemed much moved by my concern for him. As I stood up to go he said as he pressed my hand: I am not going to make up my mind today. I must think this over carefully. Tomorrow I'll send you my answer and I think it will be the answer you want. God bless you for coming here to talk with me."

Sunday morning at the Annual Thanksgiving Service I saw Chief Nepalata coming to take his seat right by the platform in the old Palabala church, crowded to capacity. As our eyes met I could read my answer and there was great rejoicing in the Palabala church when he got up and made known his decision. The culmination of his joy came when he sat down at the Lord's table. He was so happy he could hardly contain himself at the thot of being a member of the church once more after more than 20 years' absence.

In one village a woman stood up and said she wanted to follow Jesus but she had first to get right with her husband. I thot it was a question of a quarrel or misunderstanding but found she was the unwedded wife of the chief of a nieghboring village. Since we were going that way the next day I invited her to come along with us so the matter could be settled on the spot. The chief, however, was not in the marrying mood and I thot the woman would back down in the face of this but she stood pat and told the chief that since he did not wish to marry her she was THRU as she intended to follow Jesus cost what it may. People at home will find it difficult to to grasp what this decision meant to her. Here she was being clothed and looked after by the chief which gave her a real standing in the village (in spite of the fact that her marriage had not been regularized). She was willing to forego it all and return to spinsterhood thus exposing herself to the taunts and jeers always reserved for the unmarried woman. The Gospel surely is the power of God.

Then there was old blind Nlomba who when he was young and still had his eyesight had been a keen trader and

had accumulated a good deal of money, but in the process became enamored of the things of this world and gradually drifted away from God. Now he is old and helpless and totally blind. Every time I have slept in his house we have talked about the things that matter most. This time he was ready for me and asked me to pray for him while he bowed in humility before God. I held my hands on his shoulder while praying and I could feel his body shaken with violent sobs. When I had finished praying I asked him why he cried and he said: "How can I but cry when I think of the many years I have allowed to slip by without experiencing the joy I feel tonight, but then my tears are tears of joy, too, because now I am truly happy."

The Lord has indeed blessed the work, and experiences such as those given above have made this one of my happiest terms in Congo from the standpoint of the evangelistic work. Touring the villages has been my major concern since returning to Banza Manteke two years ago and in almost every village the power of God has been manifest in our meetings. Backsliders have returned to the fold and converts have been won, and one can truly say that this field after years of backsliding and indifference is now "white unto harvest". Demands are coming continually for teachers and pastors but so often the demands cannot be met because there is no one to send. Pray with us that workers may be found to shepherd the flock and to lead these our brethren into a clear understanding of what it means to follow Jesus.

MARTIN S. ENGWALL

CONFERENCE ON WORK AMONG WOMEN AND GIRLS

For some time missionaries in the Lower Congo have been realizing that something should be done about the work among women and girls. It isn't that we have been doing too much for men and boys but that our emphasis has been unequal.

Then lately some of the native leaders, for the most part men, have been urging that more time and consideration be given, especially by women missionaries, to women and girls, especially in the villages.

So when the Conference on Church and School which

was held in January 1944 at Kimpese said that "serious thought should be given to the possibility of arranging a conference for the study of work among women and girls at an early date", the Board of Management of E.P.I., Kimpese (School for Pastors and Teachers at Kimpese) at its next meeting in May requested the E P.I. faculty to make preparations for such a conference, at which it was hoped that Miss Shank, the Home Secretary of the Woman's American Baptist Foreign Mission Society, would be present. The four missions working in the Lower Congo were asked to send two delegates each, with an additional representative from the W.A.B.F.M.S. Mrs. Coxill of the Congo Protestant Council was extended a special invitation to be present.

In preparation for the Conference there was sent to each station of the four missions a questionnaire, and from the information received an analysis was made and presented to the Conference. The reports showed very clearly that little is being done especially with or for women and girls. Only one station, and that questionably, has a special missionary for such work in the villages. Only one station has special classes in villages for women, and none reported any instruction in preparation for marriage. Only half of the girls' boarding schools listed any women teacher, and not more than two stations have special training for women teachers. Enrollment of girls in village schools is low, but half of the regional and group schools reported no girls, and the rest only up to 17 or 20 percent.

In order to center attention on various questions and to stimulate discussion the following papers were prepared by people especially qualified, and were read to the Conference:

1. A general survey of work among women and girls in Belgian Congo. MRS. COXILL
2. First impressions of work among women and girls in this land in the light of previous experience. MISS SHANK
3. Considering the great influence of mothers and old women on the coming generation what is being done and what should be done to reach these women with the Gospel in order to change present conditions? MISS EISENSMITH (C. & M.A.)
4. What are we aiming at when we train women and girls on our mission stations and how should these aims be best

carried into effect? MISS BRAIN (B.M.S.)

5. To what extent ought we as missions to provide vocational training for women? MISS BONAR

The Conference met from August 15-19, 1944, just ten years after the last such Conference. Delegates were welcomed by Mr. O. Stenström, principal of E.P.I., who also extended to Miss Shank a special greeting.

We were continually confronted in the discussion of questions and problems with the matter of staffing. It was agreed that more work should be done in villages—gatherings with women and girls, organization of meetings that women can carry on, more teaching on the meaning of being a Christian and what constitutes a Christian home. But first certain women missionaries must be released from station duties and school schedule, and others appointed especially for that work.

We are always urging girls to go to school and parents to allow them to go, but what are our aims in the education of Congo womanhood? Much discussion and consideration were given to these questions.

We encourage all to learn to read, we want Congo Christians to be able to read the Bible for themselves, but should we not also try to broaden their outlook and interests? So the question of more literature and suitable literature was discussed. Several recommendations were made.

And what about Sunday Schools? Every village day school is in a sense a Sunday School. It was agreed that Sunday School programs should be energized and through them special effort be made to reach those not Christians, and children and adults who do not attend other gatherings in the village. The Sunday School, it was pointed out, should be a definite evangelizing agency.

In all of our work we need more and better trained African preachers, teachers, deacons, deaconesses and Bible women. Recommendations were made that if carried out will see Kimpese filling some of those needs and serving in a larger way than ever before not only the missions working in the Lower Congo but those working in other parts of Congo as well.

When discussing the Christian home questions arose which for missionaries were unanswerable. For instance,

what constitutes a family or a home in Congo society, in which the father's authority, according to custom, is eclipsed by that of the maternal uncle. A society with a dowry system and no community of property.

These questions and others were put before a representative group of African leaders who happened to be meeting at Kimpese for work on a hymnal committee the week following the Conference. Those of us who attended the two sessions given to free discussion were heartened by the progressive viewpoints expressed by those leaders. We realized that at least some of our leaders are going ahead of us. They are seeing ways of building Christian homes and making the family, as we think of it, a unit while at the same time preserving the good in Congo Society.

I believe it was the feeling of all who attended the Conference that, if we can only bring to fruition the vision and unanimity gained in those days of discussion and fellowship, Congo women and girls will be having opportunities of training and service equal to those offered men.

It will never be fully known how much of the success of the Conference was due to the presence of Miss Shank. Her experiences gained from working in and visiting on other fields, her broader, longer view, her sympathetic and sincere understanding of problems were an inspiration to all and a real contribution to the feeling that it was good for us to have been there.

MARGARET HALL

FROM PRAYERS BY CONGOLESE

A Muyaka School boy who had been a village teacher:

"As teachers we are like the man who was feeding his chickens when his neighbor came along and said".

"What a fine lot of chickens you have" But the man replied,

"Why, I have almost no chickens at all".

"What! of course you have a lot of chickens, just look at all you have right there".

"No, do not look at what I have here; look at what I do not have and you will see that I need a great many more."

Oh, God, help us not to be content with what we have right here at Kikongo even though the number is

great. We must look at all our own people out in the villages who are not with us in the fellowship of the chureh."

An assistant teacher:

"Thou art water. We always want to wash hands before eating, we want to take Thee first before we go to work or do anything else."

An assistant pastor:

"When first we heard the Word of God, we thought it was a great tree under which we could sit and rest. Now we find it is a matchet which we must pick up and go to work."

A teacher in the Kikongo School:

"We are like the school boys who have worked all day in the hot sun and become tired and dirty and disgruntled. Then the time comes to quit work, and they run down and plunge into the river. Their tiredness and dirt and ill feelings are all washed away, and in good fellowship they go up to their village and eat their daily food.

"So we become spiritually tired and dirty and begin to find fault with our neighbors and friends. Then the hour of prayer comes and we leave the affairs of the world and plunge into the living stream that comes from our Savior. We are washed clean again and our fellowship is restored. We eat the bread of life from Thy word and are filled. We thank Thee for the Water and the Bread of Life."

A Pastor of three churches:

"As we are here in prayer this evening, we remember our fathers who in time of need would call the witch doctor and get a fetish to help them in their trouble. But the fetish would soon become old and tired and lose its power, Then our fathers would have to call the witch doctor again to renew the strength of the feeble fetish. We do not need a fetish nor do we call the witch doctor. Our Savior taught us to pray 'Thou restorest my soul' and so we who believe come to Thee to thank Thee for this provision for us. Without it we would become as weak as a fetish."

Head teacher:

"We lose our way. Be a strong automobile, be a strong aeroplane to take us where we should go."

Recorded by — B.W. ARMSTRONG.

FROM THE FREDERICKSONS' DIARIES — continued 1904

Our field is so large and our churches spread and are far away from Kifwa so that it is impossible for the Christians to come regularly to partake of the Lord's Supper, and although it may sound well on paper that members come two days walking for communion, that does not show the real state of things. We are therefore forming churches, which I will do my utmost to teach self-support; we have three such churches already.

"July 31st, a daughter was born to us, Lila Reuter, a darling baby. Mrs. Charles Harvey kindly came to our help."

"Here are the names of evangelists who have been soul winners for Christ up to this time! Steven Bangu, Moses Kikwakwa, Daniel Miese, Mengi, Mauana, Mansanga, Andre Nkusu, Steven Kiyedi, Mfumu Matima and the late Pondi."

October 5th, 1904, at 5 o'clock in the evening a group of persons rushed up to our house and laid down on the ground a man in a blanket. Supper was ready, but Fred and I must first see what had happend to the man whom they had brought. He was a brother of Kintenga, one of our young station boys. A number of men had been out hunting from their village, Nenga. The man held a flintlock gun in the crook of his left arm while climbing up a tree in order to see where the animal was, but the gun went off and shot the man, just below the elbow. His hunting companions heard the shot and his call for help. They hurriedly cut down a young tree for a hammock-stick to which they tied a blanket. He was bleeding from an artery, so they tied a red bandana handkerchief to stop the flow, then, when they put him into the hammock, his wives came, having been sent for, and the little caravan hurried on their journey to Kifwa station to the whiteman of God. The two men who carried the wounded put him into a canoe and crossed the Nkisi river, and came to us, having carried him nearly four hours to reach us.

Fred told the man that we could not do the surgery work

for him, but would be glad to help pay carriers to take him to Stanley Pool to the hospital, forty miles away, but he refused Fred said he might die if he didu't go; but he said he would rather die under our care than in the hospital, which, in his ignorant mind, was a place where people die. Now the question was, who shall amputate the arm? Fred said that I was doing the medical work and must do it, but equally firm I told him that this was a man's job and I would be his nurse. There was no time to lose, so Fred ran to the carpenter's shop and picked up a pair of small tweesers and a short, broad-bladed carpenter's saw; also one wooden box, in which had been canned milk, he sawed off a piece in one end — like a V shape, to steady the arm in, — when sawing off the broken bone. These crude implements were brought to me to sterilize, and I had snatched my kitchen knife, the only sharp knife on the Station, dressings, antiseptics and one small bottle of catgut, which I often had looked at and never had had any use for. We did have chloroform, but the man refused this kind of "dying and and wake-up again". So my cook made a cup of strong coffee, and with a big dose of Sal Volatile, we looked up to the Master physician for his guidance; and our patient, still on the blanket on the ground, faced this surgery with a stiff overlip and teeth clenched, with not more than a faint moan while it lasted.

I first picked up the artery and tied it, and then Fred amputated the arm, gave the hand to a man to bury, and sawed off the bone, then told me to do the dressing — and off he went under a tree, trembling after this first serious surgery under such crude circumstances. The patient watched the dressing, and at last the men carried him to our grass-ward for men. The wives took care of his comfort, food and water, before an open fire, day and night. He heard the gospel daily, but to my invitation to become a Christian, he told me that the chief in Nenga had forbidden the people to become Christians. The arm, which had swelled to the shoulder during the long journey, began to reduce and in time the wound healed nicely, and our patient returned home. He would come now and then to show the arm; he had made a cute cover of cloth to protect the stump, and smilingly he said: "I have gone back to hunting again." I fully

believe he finally became a Christian during the next year of the ingathering. This article was printed in our Baptist Missionary Magazine in United States. Dr. and Mrs. Caldwell of New York read it. They were Presbyterians and said: "That missionary deserves the best surgical instruments." So our new friends packed a very large box with everything needed in minor and major surgery — fourteen dental forceps, a large supply of dressings, obstetric forceps, etc., and books from which I translated for the native dispensary helpers that I trained. Many of these instruments have I used, with the big surgery books before me, saving many babies' and mothers' lives; setting fractures — not a few, quite successfully extracting teeth—hundreds of them. It was funny to have my Mohamedan victims asking me for their extracted teeth, as they put them away for "keeps". A father-superior came once to be relieved of a painful tooth and he, too, respectfully begged me for his. I did appreciate a pair of surgical scissors for amputating fingers! They were handy in wound shots and in a sixth toe or finger — so common in Congo.

A Fetish Women Confesses Christ — Fred writes: "In Songololo, a village in our Kinzingi District, a woman of some influence among her people has lately been converted. She was a great fetish woman, and her faith in those foolish things was very great; she served them with her whole heart. She did all she could to hinder her own children from worshipping God. When they came home from the meeting, she punished them severely, and she seemed to take great pleasure when it was time for the school or worship, in either hindering them from going, or punishing them when they came back.

About one month ago she was taken ill with sleeping-sickness. Knowing that nothing could save her, but that death was sure to come soon, she became very serious. The Spirit of the Lord began to work on her soul. She then called her children together, and confessed to them that she would have no more to do with the fetishes. She sent and asked the Christians to pray for her. and the whole village came together to hear what she wanted to say. "My brethren,' she said 'I want you to ask God to bless me; I know that I am going to die soon, and I want to go to heav-

en. Ask God that he may truly change my heart and take my soul home to himself.' After worship, she said to her children, 'I have been an evil woman; do not follow in my steps, but continue to worship God. Now I know that his word is truth, because he has saved my soul.' She then asked her children to promise her never to keep inkisi (fetishes), but keep close to the Lord. Her testimony brought conviction to three fetish-men in the crowd, who stood up and confessed conversion, and brought their fetishes to be burned."

August 3, 1905. We thanked God for sending us the Rev. and Mrs. L.A.Bain to help us in this large field. They will go right into the work because they know the Kikongo well, and are very active missionaries. Dec. 7th, a darling baby girl was born to Mr. and Mrs. Bain.

STATION NEWS

SONA BATA STATION NEWS

Although Sona Bata is always having visitors, during the past dry season we had four very important arrivals. The first was Mr. Albaugh, who was really a visitor before the dry season actually started. Following his visit we had visits by Miss Shank of the Woman's Board. In between two of her visits we had the pleasure of welcoming Miss Dorothy Wiseman to the field. Miss Wiseman is a nurse and has been designated to work at Vanga. However, it was thought wise that she should have a few months. comparatively free from the responsibilities of her work, in order to get a foundation in Kikongo the native language. So she is here working on language and making herself very useful in the midst of our dire staff shortage. She also was able to help in the coming and care of our fourth arrival, William Alden Robbins, who was born September 5. His mother and father have now taken him to their station at Vanga.

EPAMAC, the school for nurses, and the school for mid-wives opened in August. Dr. Osterholm, Miss Satterberg, and Miss Jennings (of the B.M.S.) are having their hands

more than full with the school program in addition to all the demands of a large medical work and hospital. A number of nurses of other missions have visited us during the past few months in order to complete the requirements for recognition by the government.

Mr. and Mrs. Metzger were busy during the dry season with the Matondo, or Thanksgiving, services which were held at different church centers. The last one was held here at Sona Bata to which came the pastors, teachers, and elders of all the churches. The highlight of the meetings was the consecration of a new pastor along with which the 14 old pastors were reconsecrated. It made a very deep impression on the men themselves and on all who were present to witness it. During the 12 matondos 482 people were baptized. and the special over and above thanksgiving offerings totaled 13,984.75 francs, or roughly $325.

The station boarding schools for girls and boys opened this week In addition to the evangelistic work, Mr. and Mrs. Metzger will have the supervision of 120 boys and 68 girls. Miss Vendla Anderson, who left for furlough in August, is greatly missed. Both she and Dr. and Mrs. Tuttle are missing from last year's staff. We hope and pray, for their benefit a good rest and renewed strength, and for our benefit their speedy return to the field and their work.

KIMPESE

"Tata Hall, may I have the key to number 21, I want to sweep it out before Nganga gets back." Now Kalunga who said this is not from the same village nor the same tribe as Nganga. And in this request for the key is embedded one of the chief values of Kimpese. Congo men and women of various sections and tribes and dialects have learned the joy of fine fellowship their fathers never thought possible; now they are discovering that the complement of this enjoyable emotion is in the satisfaction of loving service.

Some E.P.I. students come from such a distance that to return home for the vacation is too expensive. They stay on and work, a bit envious perhaps as they see their more fortunate friends storing in some of the rat-proof houses their peanuts, their peppers, pots and pans; and some even have the foresight to put away a small bundle

of wood for that first meal back at E.P.I. three months hence.

Did you ever see 200 people paralleling the tracks waiting to board a train? Can you picture an even larger number piling off with their luggage, pushing bundles and babies through the windows to smiling welcoming ones on the platform, and assuring the new students "Yes, th s is Kimpese; these are our friends, though their Kikongo resembles that of some white men." These scenes take place twice as there is also the down train.

When we count noses we find that 17 will be sleeping on the floor, 22 standing to eat, 40 without a bookcase, 20 without roofs on their cook houses, 8 without tables, 10 without means of locking their houses. But everybody has a house to sleep in that won't leak, except in the worst storms.

If everyone works well the above deficiencies can be cleared in three months, though the lost keys will have to await the end of the war.

The important thing is that a growing manioc garden awaits each family. The thing bound to provoke stiff joints for a few weeks is the 120,000 bricks awaiting carrying and putting into kiln.

But class rooms, instructors, note books are ready for the 450 who must attend class. The church, however, is bursting when everybody comes to pray. Squeezing 9 boys into an 8 boy bench is hard on the bench.

The school year is under way. We are all on our toes as the first Woman's Board Secretary to ever visit Congo is with us for a week. We want Miss Shank to feel that E.P.I. is justifing the sacrifices of the past and that its growing demands of the future are based on the needs of the people and in line with the ongoing of the Church of Christ in Congo, that our activities are the true working of the leaven which alone can raise the lump of paganism.

ELMER HALL

BANZA MANTEKE NEWS ITEMS

The latter part of April we had the pleasure of having Lillian and Roland Metzger back with us for a short time while they "crammed" for their second language examination. The best of it was that they both passed with very good marks. We are proud of "our children".

The great event was of course the arrival of our Home Secretary, Dana Albaugh, and our Congo Secretary, Benny Armstrong. They were here for our School Commencement program as were also Elmer and Margaret Hall of Kimpese and the Administrator from Matadi. Our secretaries had time to visit Old Banza Manteke, Lukunga and Palabala. I don't dare to say much of our trip to Lukunga as that was supposed to be taking place during the dry season and yet we got caught in a two-hour downpour, which wasn't on the program at all.

And to think that Lena Youngsman had to leave for U.S. during Conference time so we did not get the chance to give her a proper send-off. We are glad that Esther Ehnbom arrived in time to take over the medical work before Lena's departure.

The latter part of June we had the pleasure of a visit by Tata Ngumina and Tata Kapini from Vanga. They visited some of our villages and attended a Matondo service. Their visit was very much appreciated by both white and black.

In July Miss Brueckmann of Bengal Orissa paid us a short visit and also attended a Matondo service together with Dr. Freas, whom we are always glad to see. Miss Brueckmann's visit was especially appreciated when the writer found out that she is a graduate of William Jewell College where he spent six years. Miss Brueckmann also accompanied Esther Ehnbom to Mukimbungu.

Itinerating alone most of the time it was a real treat for me to have Dr. "Teddy" Johnson, Emily Satterberg and Mary Bonar present at our Lukunga Matondo. All who know them know that they are good company.

Timotio Vingadio was present at our Kinzolani Matondo, preaching, counselling and conducting special meetings for men and women.

We had a hasty visit from Dr. George Westcott last month. He came to see the place where his son was born and also to take a look at our electric power installation.

Miss Shank, Foreign Secretary of the Woman's Board, "came, saw and conquered". We DID enjoy her visit so much. By the time she left we had all forgotten the distinction between "Woman's Board" and "General Board". She made herself in such a real sense one of us. We were glad to have her

present at our Station Matondo where she gave a fine message.

Our last visitor was Miss Ione Reed of the Unevangelized Field's Mission. We enjoyed her company and her singing very much. Miss Reed used to sing over the radio as a member of the Moody Trio. She is on her way to U.S. together with the Westcotts.

I came near forgetting Dr. Osterholm's visit and yet we enjoyed it so very much. "A.C." is an appreciated visitor whenever he comes. With his sunny disposition he is a real tonic to us all. And boy! did he and I set the ladies back in "42" one evening. Some game that was.

M.S. ENGWALL

HEIGHTS AND DEPTHS

It was the writer's privilege to accompany our home secretary, D.M. Albaugh, on his visit to the stations of the mission here in Congo. Along the way we also had the good fortune to see something of other missions and to fellowship with missionaries of other societies who are working in Congo. For one who has spent most of his missionary career on a bush station this was an exhilarating experience. The job of trying to fill in as mission secretary until a permanent secretary can be chosen can be trying at times, but it also brings unexpected blessings. When the word came that Mr. Albaugh was coming to Congo, all of us asked our heavenly Father to bring him safely through this time. He had a tiring but not too exciting trip, and after considerable delay he did get to Congo. I was to meet him at Kikwit, a small government and trading post on the Kwilu river; and from there we were to go to Vanga for the first of the official station visits.

But there is many a slip between the cup and lip, and there are also slips in Congo's transportation system. I was at Kikwit to meet a plane which did not arrive. Upon learning that the plane trip was canceled, Mr. Albaugh had continued on the train to the end of the line at Port Francqui on the Kasai river. By means of the mission office at Leopoldville and the telegraph, I at last located him and set off on an overnight drive across country. One of the missionaries of the Unevangelized Tribes Mission at Kikwit kindly went along as guide and relief driver. We drove

until we reached a ferry that does not operate at night, so we camped in a palm nut hangar until morning, reached Port Francqui at noon, enjoyed a good dinner in the really nice hotel there (I do not include the Kasai mosquitoes in this adjective) and started right back. The ferry across the river takes about two hours and is a tiresome affair. We were delayed a bit but amused by one of the paddlers diving off into the river to get a small animal he saw swimming. Then it was a race to reach the second small river before nightfall and the cession of ferry passage. By driving my precious Chevrolet a bit faster than I like to, we just made it and continued on to a small one-station mission manned by American Norwegians. We were welcomed, fed, housed, and given God speed the next morning. Christian fellowship is expressed in many practical ways out here in Congo as well as in other lands.

We stopped in to call on Dr. Laban Smith, who I believe is the only Protestant mission dentist in all Congo. We took advantage of the rare occasion to get our teeth cleaned and any necessary overhauling done, but went on to Kikwit for the night. The guest house of the U.T.M. at Kikwit is a place of rest and refreshment for all the missionaries of any mission who happen to pass that way. Mr. Miller with his old Pennsylvania Dutch shoo fly pie is maintaining the reputation of that mission oasis.

In the meantime, the folk at Vanga had just about given us up in despair. On the way to Vanga, we met Dr. Freas who was on his way as a one man relief expedition. Being several days late, and knowing that huge crowds of people were waiting for us at several church centers, Bill Robbins hustled us right off almost within the hour of our arrival at Vanga. The crowds, somewhat diminished by the long wait, were there, and it was a thrill to be with them in joyful worship of our God. To Mr. Albaugh it was a great satisfaction to see former house and yard boys now pastors of large, happy, and rapidly growing churches.

Because of our delayed arrival the Vanga visit was very crowded, but even so, we had a good look at the fine church centers in the Vanga field. The pastors are live wires and with very few exceptions, the whole membership are givers of record. Vanga's next step is the erection of

permanent houses of worship, and no doubt this will soon be done. The Sunday meetings at Vanga were an inspiration that will carry over through the years. The whole river bank was utilized with the speakers standing at the waters' edge and the crowd spreading up the slope to the limit of a speaker's voice. It was just twenty years since Mr. Albaugh had arrived as a young missionary from America to take up the work at Vanga so the staff had the happy thought to give special recognition to all who had faithfully served through that period. Small shields had been made to pin on the chosen ones, and there were pastors, hospital workers, carpenters, and masons who were so rewarded. Our home secretary's heart was full as he pinned on the merit badges and clasped hands with these faithful servants of God. Later on in the day, his heart overflowed as the Vanga Christians came to him with a gift of money, asking him to use it for something for Mrs. Albaugh. They regretted that she was not along, but they wanted her to know that the Vanga people still remember her with gratitude. Our usually fluent speaking secretary had considerable difficulty with his voice.

From Vanga with its many memories, its mountain top spiritual experiences, and its deep consecration evidenced in solid advancement, we went on to meet Lewis Brown at one of his Moanza outposts. Moanza field is backward, its people poor economically and poor in Christian leadership. But if Vanga gave us some emotional ups and downs, then Moanza gave us some sheer physical ups and downs, including the one where the right front wheel of the car went too far over the bank so that our secretary sat there looking straight down at nothing at all for hundreds of feet. After a period of sifting and winnowing, the Moanza churches are settled for some real hard work. Mr. Brown's evangelistic passion and spiritual leadership are taking effect and we can look for great things from Moanza. Probably our secretary can put his heart into finding a donor of a new car for Moanza. Our experience in the rain, the muddy hillside, the groaning insides of the old Dodge, and a mudbespattered feminine raincoat will not soon fade from his memory. Let us all join with our friends the Browns in prayer for the people of the Moanza hills.

We had to hurry from Moanza to Leopoldville for the

annual meeting of the Congo Protestant Council, leaving the Kikongo field for a later visit. The two day drive from Moanza was broken by an overnight stay with the Smiths from Kikongo who were at one of the Kikongo outposts on the auto road. We had a fleeting glimpse of the commissaire of the Kwango district as we went though Kenge. We arrived there late in the evening, hot, dirty, and tired but were graciously received by both the commissaire and the local administrator. Smiths gave us a warm welcome at Kasongo Yungu and we talked late into the night. The next day's drive to Sona Bata took us through the series of Jesuit mission stations that the Belgians refer to as the Block. The stations are close together, very well staffed, ably administered, beautifully built, and get a lot of State cooperation in both school and medical work. It is a good illustration of what can be done if one has the money, the staff, and the right political connections.

We were late for the C.P.C. meetings but the sessions we sat in on were very interesting. This is one of the most successful adventures in Christian cooperation to be found on any mission field. The C.P.C. secretary, Rev. H. Wakelin Coxill, is doing an excellent piece of work and he enjoys the confidence and cooperation of almost all evangelical societies working in the Congo. Under the direction of the C.P.C., we now have two flourishing institutions in the Union Mission House and the Evangelical Book Store. The office of educational advisor to the C.P.C. now has a part-time secretary on the job, who is due to give full time to the work as soon as arrangement can be worked out. Mr. Albaugh was convinced that our society must continue to carry our share in these ventures in Christian fellowship. The C.P.C. is the only organization through which our evangelical missions can speak with a united voice to answer that of the Roman Catholics which is always united.

I remember a little jingle which with a few changes goes something like this: "All things come to him who waits, but here is a rule that's slicker, the man who rides in an aeroplane will get there all the quicker." At least this proved true in our case as we enjoyed a ride from Leopoldville to Coquilhatville. In one of our American Lockheeds we made the trip in just two hours of flying

time, arriving nearly two hours before we were expected. But in due season our own Harry Brown, accompanied by Dr. Jack Jones and riding in the Dodge of Fred Rowe of the D.C.C.M., arrived to take us on an interesting tour of Coq and vicinity. Mr. Rowe managed to arrive at his own home just in time for dinner and it was a pleasure to renew acquaintance with Mrs. Rowe and Elizabeth who were fellow passengers on one of our trips out to Congo. We can congratulate the D.C.C.M. on the missionaries they have and commiserate with them on all they do not have. Their staffing situation is just about as hopeless as our own.

That same afternoon we went along to Bolenge, five kilometers down river from Coq where the D.C.C.M. have a large station, a big work, a small staff, and a fine school in the Congo Christian Institute. We spent the night with the Herbert Smith family where the hospitality was openhanded and warm hearted. This was a former A.B.F.M.S. station and one old residence is still standing though it is not in service at present. The hundred and fifty kilometer drive down to Tondo was interesting to me who was having a first trip through swamp country. Dr. Jones is a British Baptist, a close relative of some of our own China missionaries. He was caring for the medical work at Tondo under the arrangement with the Baptist Missionary Society whereby they assume care of the medical work at Tondo for the period in which they are considering taking over the whole of the Tondo field. On the way we stopped for lunch at one of the Tondo outposts where they have a very nice brick church, built and paid for by the local people and even constructed without any white supervision. The pastor seemed to be an able, consecrated man.

Tondo station, located on the shore of Lake Tumba, is a grand site. The whole station is a garden spot and I think it is the only station where there is actually more fruit available than the native people care to eat. Those Lake Tumba people are a big chested and robust lot, much larger and heavier than the ordinary native of lower Congo. The lake teems with fish. Any one of our folk from down river would consider the Tondo fish ration as a dream come true. The leadership of the church impressed me as being capable, blessed with a lot of common sense, and

anxious about the spiritual welfare of their charges. Harry Brown has had to concentrate much of his effort in the station school to the detriment of the field work. But with only one man to a station we just do not go all the way around. The native staff while capable and loyal, are deteriorating in morale due to the long dragged out negotiations over the proposed transfer of the station to another society. Tondo is outside the language district of our other stations and white staff can not easily be shifted frem any of our other stations. It is separated geographically from the rest of the mission, and its transfer does seem to be a logical step. Pray that if the transfer does take place that it may be accomplished in such a way as to build up the morale and sense of fellowship of the whole Tondo church.

Going back from Coq to Banningville in the plane we hoped for a view of the Tondo station from the air. However, neither of us was at all sure that we saw it; there were many clouds and our view was spotty. Arriving at Banningville we proceeded to the Otraco freight office to collect the Chevrolet which had been shipped by boat from Leopoldville and was promised to be at Banningville several days preceding our arrival. However, the car was not there and no boat was due from Leopoldville for several days. We were three days overland from Kikongo and knew that meetings had been arranged for almost every day. We met a Vanga boy who is employed in the state hospital at Banningville and one of our own Kikongo boys who, just returning from a long trip, was waiting for the Wamba river boat. The Vanga boy loaned a bicycle and the Kikongo boy hustled off for help. Mr. Smith arrived the following day in his Ford, so Mr. Albaugh only missed two days of his Kikongo visit. I missed the whole thing as I sat at Banningville alternately fuming and writing letters for the whole week.

It seems that the time at Kikongo was quite pleasantly spent by Mr. Albaugh in personal interviews, conferences, drinking coffee at the W.A.B.F.M.S. house, and chasing and being chased by a vicious snake. He also had a good look at some of the outpost work and a glimpse of an infamous Bayaka initiation camp in which the boys are circumcised and thoroughly indoctrinated in the most demoralizing of their tribal fetish lore. On the way to Kikongo from Banningville

tried to break a leg by falling through a crack between two planks on the ferry. However, all I managed was some very unspectacular sprains and bruises. The Smiths left Kikongo a day in advance of the rest of us. They had called a meeting of the Bayaka village teachers and pastors to meet in a post on the auto road on the way from Kikongo to Sona Bata. The meeting was not too successful but at least Mr. Albaugh got a look at some of our representative village teachers of that section.

Leaving the Chevrolet for the Kikongo staff to use for the trip to conference a bit later, Mr. Albaugh and I set out for Sona Bata in the Ford. That first day was a queer combination of too much water outside and too little water in the radiator. In spite of the rain and the boiling radiator, we made it to the first outpost of the Sona Bata district where Thomas Mposa had a considerable group waiting for us. This post is too far from Sona Bata for good supervision and no doubt will become a part of the new post when and if it is established to take over the eastern part of the Sona Bata field and the southern part of the Kikongo field. The next day went along; we called in at three of the Sona Bata posts along the way and ended up at Nselo where there was a large and enthusiastic crowd of people waiting. We were happy to see Roland Metzger there and did our best to justify his faith in the amount of good fried chicken we could eat. The outdoor meeting was quiet and reverent in spite of the five thousand people who were there. The hearts of these fine old Sona Bata pastors burn with an unquenchable evangelistic passion and it is always an inspiration to listen to them as they plead with, admonish, and instruct their people. I had a grand time reminiscing with many of my old friends, and Mr. Albaugh was impressed with the spirit and zeal of the meeting. They are building up a fine center of evangelistic, educational, and medical work at Nselo.

From Nselo we went directly in to the station. How they ever manage to keep the old car going with no brakes and no second gear is beyond me. It required a lot of faith as well as considerable mechanical and driving ability. It is the writer's opinion that transportation is and should be a part of mission responsibility rather than putting it on the basis of extra-appropriation. Our fields are large, the

itinerating missionary must take most of the necessities of life with him, and the welfare of the church demands that the evangelistic worker spend considerable time out in the church centers. The Sona Bata staff had made careful preparations for Mr. Albaugh's visit, with a comprehensive but not too crowded program, and the time there was very well used. I am sure that when Mr. Albaugh writes up the trip, the Sona Bata staff will have reason to boast a bit. Knowing them as I do I am also sure that they will do no boasting. From plans under way and projected for the future, one would think that Sona Bata is a new station and not one of the oldest and best organized. All departments are flourishing, but the evangelistic work must have more time and attention. This is a plea for a staff large enough to free the evangelistic workers from so many other duties.

On the way to Banza Manteke we stopped over night at Kimpese, There Mr. Albaugh delivered what Elmer Hall has named the "Kimpese Decalogue", statement which won praise from those who heard it and resulted in almost immediate action on some of the points raised. The real Kimpese visit was made a bit later during commencement week. Banza Manteke is our oldest field with one of the newest stations. It is well located with fertile soil, good gardens, experienced leadership, and many opportunities for development. The visit there is somewhat of a Kaleidoscope of rushing, river, rain, rapids, rocks, and revival. Mr. Engwall has put in a lot of hard work in the out stations and the results have been very satisfactory. The schools are above mission standards as judged by our other fields, but the younger graduates are not taking their places in the church and school work. It is perfectly true that they can and do make a whole lot more money by going to work for commercial companies or for the State. It seemed to me that this is Banza Manteke's most serious problem. It is also becoming a whole mission problem. The four former mission stations now under the care of new Banza Manteke also constitute a serious problem for the B.M. staff.

The Board of Management of our school at Kimpese held its annual meeting in connection with the graduation exercises. A fine class was graduated and these Kimpese men

and women are the backbone of our evangelistic and educational workers on every station. One of our men from Tondo was Senior Student and we were all proud of him. Little Buzitu, son of a Kikongo student, was the prize baby and we at Kikongo at least are proud of him. The official Board meetings were held mornings and afternoons and in the evening we met as open conference in which we profited greatly by the advice and counsel of Mr. Albaugh. His world wide experience and knowledge were called upon in fashioning a more efficient program for training our Congo leadership. Any changes at Kimpese will be made slowly, but the whole Congo situation is changing so rapidly that the leadership program must be designed to produce church and school leaders capable of meeting the demands of the new Congo localities, either urban or rural. The school's past record is impressive and its future promises to be even better.

Leopoldville, our capital city, is making a remarkable growth. The latest unofficial figures for the native population were eighty thousand registered and possibly twenty thousand more unregistered. Against this influx of people, a goodly percentage of whom come from Protestant families or localities, the A.B.F.M.S. is not maintaining even a skeleton staff. We are responsible for only the smaller section of the city, but even so, our Protestant community has greatly increased. We were fortunate to secure the services of the Baiotti family for a period. Under their care, the school has made fine progress, but they are leaving for the upper Congo. Native salaries in Leopoldville are far beyond anything the Mission has ever paid, and the result is continual dissatisfaction among the native staff. Mr. Albaugh met with the local people and discussed the matter, but no great amount of satisfaction was obtained on either side. We have designated one of our new W.A.B.F.M.S. girls, who is a trained pastor, for the work at Leo., but even with her there, the large and difficult school situation will be uncared for. The Watkins' are striving nobly, but they can not possibly carry the full load. I think it can be truly said that some of the very best trained boys from all our mission stations are now located in Leo. and for the most part are being lost to the church. We have hopes for the newly organized band of "Former A.B.F.M.S. students", that it will give

a rallying point and a means of contact with the home church.

When our conference convened, only one of the missionaries on the field was not present. We had a full program and high hopes. Probably the moment of the greatest heights and the lowest depth of the conference came when the blackboard with the proposed designations of staff for the coming year was presented. There are just not enough missionaries to go around; and I think that in that moment our home secretary had a new vision of both his fellowship with us and his responsibility He is apt to have a solemn face and twinkling eyes most of the time, but the twinkle faded as he read and re-read that board. He had just completed a round trip of the stations, he had the thanks and the requests of the whole of our native constituency in his mind, he had the vision of several of our missionaries working past the physical limit, he had looked into the future and rejoiced with all of us as we planned the growth and outreach of our several stations, he knew the hopes and aspirations of the native people and their dependency on the mission for the fulfillment of many of them, he also knew the home church and the task he faced at home.

We had looked forward to several days of rich fellowship at conference. We did have at least a few days before the word came that Mr. Albaugh could have passage on a boat direct from Matadi to New York. He had the company of the Tuttle family, the C.E. Smiths, and Miss Youngsman. They had a fine trip home and we could not urge them to stay for the finish of conference and thus miss the opportunity for such an exceptional passage. Our prayers accompanied him across the ocean, as he rejoined his family with his boy missing from the circle for the duration, as he took his place in the office, as he faces the suspicion and open opposition of those who doubt the worthiness of our Baptist mission and missionaries, and as he stands in the pulpits of the churches who are in fellowship with us. This closing word for him and for those associated with him at home: When our Lord said, "I am with you", He included home secretaries as well as foreign missionaries.

B.W. ARMSTRONG.

A COURSE IN THE RUDIMENTS OF MEDICINE for NON-MEDICAL MISSIONARIES

A course of training in hygiene, tropical sanitation, community health programs, first aid, home nursing and the elements of preventive and curative medicine and minor surgery, is being given, under the auspices of the Christian Medical Council for Overseas Work, a functional committee of the Foreign Missions Conference of North America, at 150 Fifth Avenue, New York City, primarily for furloughed and newly appointed missionaries working in areas where competent medical aid is not readily available.

The course consists of thirty-two weekly periods of two hours each—from October 6, 1944 to June 15, 1945. Former medical missionaries from various countries, members of the Christian Medical Council, have assumed the chief responsibility of the teaching, assisted by visiting members of the medical, dental and nursing professions.

For further details and application forms, those interested are asked to communicate with the Secretary, Christian Medical Council, 150 Fifth Avenue, New York, 11, New York.

CONGO MISSION DIRECTORY

Listed in order of arrival on field or at station — present term

BANZA MANTEKE

Rev. M. S. Engwall
Miss Mary Bonar
Miss Esther Ehnbom

MOANZA

Rev. and Mrs. L.A.Brown
Miss Alice Jorgenson
Miss Eva Shepard

TONDO

Miss Marguerite Eldredge
Dr. and Mrs. A.J.B.Russell (B.M.S.)

LEOPOLDVILLE

Rev.and Mrs. S.Baiotti (U.T.M.)
Mr. and Mrs. H.J. Watkins

KIKONGO

Miss Agnes Anderson
Rev. and Mrs. B.W. Armstr
Miss Grace Cooper

VANGA

Rev. and Mrs. W.F.Robbit
Miss Ruth Dickey
Dr. and Mrs. H.M.Freas
Dorothy Wiseman

KIMPESE

Rev. and Mrs. E. G. Hall

SONA BATA

Miss Emily Satterberg
Rev. and Mrs. R. Metzger
Dr. A.C. Osterholm
Miss Muriel Jennings (B.M.S.)

ON FURLOUGH OR EN ROUTE

Mrs. M.S.Engwall
Rev. and Mrs. E. Atkins
Rev. and Mrs. J.E.Geil
Miss Mildred Tice
Mrs. A.C.Osterholm
Rev. and Mrs. H. Erickson
Rev. and Mrs. C. E. Smith
Dr. and Mrs. G.W.Tuttle
Miss Lena Youngsman
Miss Vendla Anderson
Rev. and Mrs. H.D.Brown